

# Religious Intelligence

"REHOLD I BRING YOU GOOD THINGS OF GREAT JOY."

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VOL. XV.

## CATHOLICISM.

**Catholic Priests.**—There are about 230 Catholic priests, scattered throughout this country; some permanently settled over parishes, others acting as missionaries, teachers, &c.

The Catholics have, moreover, seven ecclesiastical seminaries; ten colleges and collegiate institutions; several academies for boys; twenty nunneries, to which are attached female academies, besides numerous other charity and primary schools under the instruction of priests and nuns.

The number, according to the estimate of the late council at Baltimore, is 500,000. The Catholics have several presses under their control, and publish weekly papers at Boston, Hartford, and Charleston.

So perfect is the system of organization already commenced! The Catholics have divided out the whole land, and if they have not yet gained possession of the whole, they surely have made it manifest, by the regular and extensive plan of operation which they have commenced, that their ambition is not limited to one state, or one section of our country, but that they mean to extend the influence of their Pontiff throughout "all the length and breadth of the land".—*Bap. Rep.*

### Extract from Judge Morris' Address.

No one that has read the history of Popery, but feels indignant at the tyranny, both temporal and spiritual, exercised by the Church of Rome; and our blood runs cold at the bare mention of the Inquisition. The Pope assumed the character of God's Vicegerent upon earth, and claimed absolute power over all things, temporal and spiritual:—His mandate could tear the crown from the brows of royalty, and raise a peasant to the throne. When he spoke, kings feared and nations trembled. And how was this mighty power acquired? It was by denouncing all learning and knowledge, except that which was delivered from the mouths of the priests as heretical and devilish. The Bible was locked up in the dead language, its perusal absolutely prohibited to the people, and only select passages read in the churches, and then generally in the Latin Language. To have a Bible in possession, even in an unknown tongue, was an offence to be expiated only by the severest penance; and any attempt to translate it into a modern language, or disseminate a general knowledge of its precepts, would consign the offender to the dungeon of

the Inquisition. All learning was monopolized by the priests, and such was the general gloom of ignorance, that even kings and princes were found who could not write.

But the light of the reformation at length dawned upon the earth. The Bible was translated into modern languages; its precepts publicly taught, and the people, who had submitted their consciences to the direction of some ghostly confessor, began to read the word of life and learn the path of duty for themselves. Learning, and knowledge, and science began gradually to revive, and become more generally diffused, wherever the reformation extended. Happy had it been for the world, had it been general and universal. But the incubus of Popish superstition, still rests in darkness over many of the fairest portions of Europe, and the patriots of South America have cause to weep over the ignorance of their countrymen, which counteracts their noblest efforts in behalf of civil liberty.

Although the power and pride of Popery has been humbled, its spirit is not broken. Aware that the Protestant countries of Europe, present too many imperishable monuments of the ambition and tyranny of the Catholic Church, the Pope, availing himself of the clamors of the self-styled reformers, against our benevolent institutions, has turned his attention to the United States, and is pouring his missionaries by hundreds among us.

Catholic Chapels, Churches and Cathedrals are rapidly increasing, and they boast a greater number of members in the United States, than any denomination of Christians whatever.—Weekly and monthly journals devoted to the Catholic cause, are springing up, and such is their increase of influence, that in Baltimore, no editor dares to publish an article hostile to their creed, although it should be paid for as an advertisement.

The Pope is devoting his treasure with an unsparing hand, to gain a footing in the Southern and Western States. It is said, for this object, he has expended more money than all the Missionary Societies of the United States together; and the Emperor of Austria, in the true spirit of Catholicism, wrings from the hands of his subjects \$50,000 annually, to aid in the work of converting the people of this country to Popery. One of the principal means employed, is the establishment of seminaries for the education of youth, where all Protestant books are prohibited, and the principles of the Catholic church sedulously inculcated.—

Think not the danger to be yet afar off; within the two months past, a missionary of the Roman church has preached, and mass has been celebrated in an adjoining county.

When the treasures of the old world are lavishly employed to establish in our land a religion, whose history is a continued series of usurpation and tyranny over the civil and religious rights of man; whose principles are the very reverse of those upon which our institutions are based, and whose practice has ever been to enslave both mind and body—shall we who profess to be Protestants and Republicans—friends of civil liberty and the rights of conscience, sleep on our posts, while the enemy is undermining the ramparts, and making lodgments in the very centre of the citadel? I trust not.

"Error may be tolerated, but truth should be left free to combat it."

It is our duty as Parents and American Patriots, to diffuse far and wide, the blessings of Education; to put within the reach of the millions of American youths, the means of qualifying themselves to fulfil the high destinies to which they are called by the institutions of our country, and to improve, perfect and adorn the glorious fabric, that is rearing on the basis of American Independence.

In the language of one of the American Patriots, I charge you to "Remember, that there can be no political happiness without liberty, there can be no liberty without morality, and there can be no morality without religion."

#### MISCELLANEOUS.

##### PRAYING CALVINISTICALLY.

We extract the following from an article in the N. Y. Evangelist under this singular head.

Many years ago, before the Anti-Calvinistic ministers had come out Unitarians, a young candidate preached one Sabbath morning in the pulpit of a certain Calvinistic minister not far from Boston. The minister was pleased with the young man's general deportment and apparent sincerity; but was so little satisfied with the sermon that he did not ask him to officiate in the afternoon. Still he felt an interest and a hope concerning him, on account of his prayer: though he preached an Arminian sermon, he made a prayer that was truly humble and Calvinistic.

On Monday, at parting, the minister told his young friend the reason of his not inviting him to repeat his labors, but begged as a favor, that he would reduce the sentiments of his sermon into a prayer, and address it to God in the closet. This he promised to do, and they parted.

Some time after, the same young man came to the minister on Saturday, and begged permission to preach for him. The minister remembered how he had preached before, and put him off. But he seemed so urgent that he at length consented. So on the Sabbath he again placed him in his pulpit, when, to his agreeable surprise, he heard a sound Calvinistic sermon.

Coming out of the house, the young man said, "Sir, do you not remember the request

that you made to me, and my engagement? That has been the means of greatly altering my religious views. I went to work, as you requested, to turn the sentiments of my sermon into a prayer. But I found that though I could preach Arminianism to the people, I could not pray it to my maker. I am now a Calvinist."

NOVANGELUS.

From the Anti-Universalist.

##### PERSONAL PIETY.

Amidst the religious hum and bustle of the day, there is great danger of neglecting our personal, spiritual concerns. When the mind is continually on the whirl, it has no time, no relish for those deep and holy exercises, that close and ardent communion with God, so desirable to the Christian, and so necessary to his growth in grace.

If the last age was remiss in action, the present one is remiss in devotion. In our anxiety for the regeneration of the world, we forget ourselves. We do indeed make princely donations for the promotion of laudable objects; we project, we execute benevolent plans; but, alas! there is a lamentable falling off in respect to personal piety! In the very performance of those deeds which make the land resound with the praises of their authors, there is often a spirit of lightness, of coldness, of self-seeking, too visibly manifested. While there is undoubtedly some genuine benevolence and piety, too much is done to be seen of men. Too many give to objects in cases where their names will be blazoned to the world, who exact the uttermost farthing of usury in other cases where causes are equally good, but where their gifts, were they made, would remain unknown. Many are zealous and active in Sunday Schools, in the Bible cause, in Dorcas Societies, &c. &c. who are trifling in conversation, vain in appearance, and ambitious in spirit. They need yet to learn the first principles of Christianity. They substitute "boldly exercise" for the Christian graces. Too many, alas! are encouraged by those who should know better, to suppose they have been born again, when they have merely been convicted of sin. This is the cause of so many worldly professors. They are not Christians in reality, but are where they should not be, in being in the Church. There is need of much greater caution in encouraging people to consider themselves Christians. Would you ruin their souls? Christian or not, if a person consider himself one, he will of course seek no further; and if not one, he will be a worldly clog, a dead weight to real Christians in their movements, always wishing things to be conducted according to his own worldly, Anti-Christian views. O beware, as you value the welfare of the cause of CHRIST, and the worth of souls, of a hasty encouragement of individuals to think themselves Christians.

But it is not the principal design of this article to drive at false professors. We would bring into view the liability to declension, in this age of action, of real Christians. Now we would not be understood to discourage action; but we would guard those who act,

against neglecting to feel. First of all, God requires the heart. What does God need? Every beast of the forest is his, and the cattle on a thousand hills. So far from needing any thing of us, cannot he remove us at his pleasure from this busy scene, and raise up others in our stead? He wants nothing of us in which the heart is not concerned. A heartless, heedless, indifferent offering, is so far from being acceptable to him, that it is a positive offence. "Take thou away from me the noise of thy songs, for I will not hear the melody of thy viols." O then, brethren, let us pause, and look about us, and seek communion with our God. Let us lift up our souls to him in penitence for our past religious dissipation of spirit, and strive after that glowing devotion which inflamed the bosoms of primitive Christians, and of some of more recent date. Few, few indeed are the Bunyans, the Watts, the Cowpers, the Doddridges, the Whitefields, the Wesleys, the Edwards, and the Tenants of this age. Our piety is evaporating in bodily exercise, and in worldliness. O Father Almighty! help, we pray thee. Send forth upon thy children the Holy Ghost! O! kindle a flame divine, which shall consume their hay, wood and stubble! Alas! O God, we too much neglect the weightier matters of the law, especially the love of thyself. O thou who dwellest between the cherubim, revive primitive Christianity on the earth, which, after all, is lamentably scarce. Almighty Father, have mercy on us, and restore us to that high and holy standing from which we have fallen. Inspire some, O God, amidst all the projects of the day, to make it a special object to attain higher degrees of holiness, deeper humility, more ardent love to thyself, more resemblance to thy Son; for whose sake do thou grant these inestimable favors: Amen.

*From the Southern Religious Telegraph.*

#### REVIEW OF THE METHODIST CONTROVERSY.

[The statements of facts given in this article, is from a highly respectable source, and is entitled to full credit.]

Some time ago, a Methodist preacher of considerable intelligence and great worth, asked a Presbyterian brother to lend him the "Review of the Methodist Controversy" published in the Visitor and Telegraph. He said he wished to see what the Presbyterians had been saying about the discipline of his church. The Presbyterian minister told him that when he should come to the doctrinal part of the review, it would perhaps be best for him to omit that part, as it contained Calvinism. After some time the Presbyterian called for the review, in the absence of the Methodist. The family said he wished to retain it some time longer that some of his brethren might read it. At length the Methodist returned the review, and expressed his high satisfaction with it. Concerning the doctrinal part, he made in substance the following statement. "It would be well for you Presbyterians to circulate more extensively such expositions of your doctrinal views.

They are but little understood by the Methodists. I myself was wholly mistaken; I knew nothing on the subject but what I learned from my brethren and from other enemies of Calvinism. I approve of the system of doctrines advocated in the review."

This preacher had long been an active, pious, useful, and unusually intelligent minister in the Methodist Episcopal Church. All our Methodist brethren are most affectionately requested to inform themselves on the subject of Calvinism. We shall then hear less complaining against Presbyterians. This Methodist preacher was really surprised when he found that the excellent and orthodox system of doctrines, advocated in the review, was the very system which Presbyterians had always preached, and which he had heard so much abused under the name of Calvinism.

The Editors of the Methodist Advocate and Journal in N. Y. are requested to publish this article.

PRESBYTER.

*From the Columbian Star.*

#### A SEARCHING QUESTION.

Why are those professors of religion who are advancing towards wealth, generally retrograding in piety? In answer to such a question it may be asked, is it so? If that which the inquiry assumes as fact, should not be so, then there can be no use in making it. But should it be undeniable, then it becomes an important concern to investigate the cause, and if possible to apply some countervailing influence to correct so serious an evil. We think that there can be no doubt as to the fact assumed by the question. It would be no difficult matter, were it not rather an invidious task to establish it, by a copious induction of particular instances as exhibited in the living monuments of religious declension in most churches. We venture no farther than a hasty mention of real cases under disguised names, which have come under our own observation at different times.

The first instance which we adduce is that of a young tradesman whom we denominate MUNDANUS. He made an early profession of religion and was regarded by all the senior members of the church as a youth of high promise. He soon became a zealous promoter of prayer meetings, and other good things.—He was devoted to the sabbath school, and exerted all his influence to bring in, not only the children of the church and congregation, but as many others as he could find not embraced within that benevolent scope of useful instruction. He thus ran well for a time. But MUNDANUS was soon settled in a profitable branch of business, and began to realize large returns upon the small capital with which he commenced. The consequence was a more rigid and undeviating application to business. Little time could be spared during any portion of the week for the arrangement of his sabbath engagements, and the result was a hurried entrance upon those duties to which his attention had been previously directed with prayerful deliberation. The sabbath came round before he was prepared for it; the prayer-meeting began

to interfere with the attentions which his customers required, and thus one and the other was gradually relinquished. At present he continues indeed to fill his place in the house of God; but that good unction under which he once lived, is no longer to be found with him. He is becoming wealthy, and acquiring a name among the men of business, whilst "Hosannas languish on his tongue," and the life of religion seems to have left him.

RUSTICUS, was the proprietor of a small planting interest in one of the southern states. The early part of his religious course was distinguished for zeal and consistency. It was thought when he first came into the church that he would become a preacher of the gospel; such was the ardor of his mind in pursuing the objects of his spiritual vocation. If any useful enterprise was undertaken he was among the first to give it his strenuous support. By his influence the occasional services of able and awakening preachers were obtained for the neighborhood, societies for the accomplishment of good objects were formed, and other valuable expedients connected with the cause of true religion, brought into operation. As a father, husband, and the head of a family, he was punctual in the performance of those duties which had a bearing upon the eternal welfare of those committed to his care. When the period of morning and evening worship arrived, RUSTICUS was to be seen amid the family circle, leading their devotions, and commending them to the guardian care of a merciful Providence. But, alas! the case has been sadly changed. During one of those years, when, by the unexpected changes which took place in the price of cotton, he suddenly passed from middling circumstances to comparative affluence, his mind became tainted with an ardent passion for *having and holding*. His intercourse with God became less frequent; he became too busy to find time for the duties of the family altar; the place of worship to which he had previously resorted with cheerfulness, suddenly receded from him to such a distance as to make it quite too laborious to visit it on the sabbath; the good savor of divine things which he once breathed, no longer filled his conversation; and now, like Jeshurun, he *has grown fat*, and his soul is lean. Before he became rich, he could afford something out of his temporal means for the support of missions at home and abroad; could pay for a religious paper which his wife and children, and himself would read with interest; could find something to give the minister who served his church, and to bestow in other acts of liberality. Now money has hardened his heart, and his name is erased from all the records of benevolence. His declension brought to our mind the following couplet:—

But Satan now, grown wiser than of yore—  
Tempts men by making rich, not sinking poor.

#### PRIESTCRAFT "UNMASKED."

Our readers have read and heard something of this subject; and very possibly some of them have been led to believe or fear that all is not right with the clergy of our country,—that

something is hidden under the mask of their professions, dangerous to the civil and religious liberties of our country—else why so much said upon the subject? why sound the note of alarm from the high places of our land, even down, down, down, through Timothy Jenkins and Fanny Wright to the midnight conventicle and the tipping cellar? We have occasionally hinted that the leaders in this "war against the clergy" were infidels—that is, deniers of divine revelation, and contempters of the word of God; and we are justified in this assertion by the following extract from one of their papers published in New-York, which thus defines the term "*priestcraft*":—

"By the term priestcraft, I understand and intend, every art, device, and pretence, whereby men have, in any age or in any country, been taught to believe that the Almighty has ever revealed either himself or his will to man, in some other mode than through those works of creation and providence which he is constantly exhibiting to all men, for their contemplation and admiration. Every thing which goes, or professes to go, beyond this, is priestcraft."

We like the definition much. It strips the word "*priestcraft*," as used at the present day, of a liberal share of its terrors, and is not aimed at any one Christian sect in the country.—All who profess the least reverence for or belief in the Bible, now come in for a share of the odium which has heretofore attached to the name. And furthermore, we are pleased with the definition, because it completely strips off the mask from the enemies of our holy religion, and presents them before us in their true character—the hideous character of rank infidelity.

Rec. of Times.

#### WARNING TO AWAKENED SINNERS NOT TO GRIEVE AWAY THE SPIRIT OF GOD.

[Furnished for the Pastor's Journal by a Clergyman.]

I had a class-mate in college, by the name of N——, who naturally possessed a noble, generous spirit, and in point of talents, was inferior to none in his class. While preparing for college, the academy in which he was studying was visited with a revival of religion.—N—— was among the first that were awakened; and his distress soon became so intense, that he rose in a social meeting, acknowledged himself a ruined, lost sinner, and exhorted his companions immediately to make their peace with God. His distress continued to increase with the strength of his conviction of sin, until the tempter began to assure him, that he was then too young to give up his companions, and turn his thoughts to the gloomy subject of religion, and that it would certainly be early enough to attend to such concerns, after he had entered college. He listened, and yielded to the temptation; plunged into scenes of dissipation and vice, spent most or all his father had appropriated to carry him through his whole course of study, and entered college better fitted than any of his mates, and with the avowed determination to take the first honors of his class. But his intemperance and



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profligacy became so notorious, that he was expelled at the close of the first term.

At the commencement of the second term there began to be tokens for good, among the students. In the mean time, N—— had commenced the study of law, with an attorney living near the college. Soon afterwards, N—— knew there was indeed a revival among the students, and said he was very anxious to be brought under its influence; that he could never be interested in the profession of law, and that his heart had ever been set upon the ministry, with the hope that he should be converted, as he could never sustain the responsibility of that sacred office, till he had good evidence that he was a Christian.

When these facts were made known to the students, they sent a petition to the faculty, praying that he might be restored to his place in the college. The petition was granted, and he returned with the determination to make it his first, great business to secure an interest in the atoning blood of the Redeemer. He was now the subject of special prayer, and several pious students were faithful in their endeavors to bring him to immediate repentance. For a short season, he appeared to listen with serious attention to all our exhortations, and feel grateful for a remembrance in our prayers.— But time can never obliterate a remembrance of the morning he last called at my room, to converse with me on the concerns of his soul. I told him others were pressing into the kingdom before him, and inquired why he did not repent now and submit to the terms of the gospel without further delay? He replied, "I know what I must and ought to do to be saved, and I have tried to submit, but I cannot repent. I don't believe there is any mercy for me." I entreated him to resist such wicked temptations, and urged him to go immediately with all his sins to the blood of Christ. For a few minutes he was deeply affected, but as I continued, he ceased to weep, and in a moment with great earnestness he exclaimed, "Stop! say no more to me upon the subject of religion, or the concerns of my soul. It is all of no use, I know that I shall never repent. I am just as sure I shall go to hell as if I were already there. When I made up my mind, in the academy, to put off a preparation for death till I entered the college, I grieved away the Holy spirit, and he then departed, never to strive with me again. Since then, I have been one of the vilest wretches on earth. Amid all the scenes of merriment and dissipation, in which I have mingled, I have been miserable beyond description. I have never been able, for any considerable time, to stifle the voice of conscience, or to forget that I must soon stand before the bar of an abused, insulted God.— There remains nothing for me but 'certain fearful looking for of judgment,' and I shall probably cut short my days by the grossest intemperance and vice; and labor to despise all the true followers of Christ, as hypocrites; to believe the Bible is a lie, and to bring all around me to unite in scoffing at every thing sacred and divine." These prophetic declarations, spoken with such seriousness and decision as to leave me at the time no hope, that he would

ever be converted, have thus far proved literally true. He immediately became a most violent opposer of the revival, and a bitter enemy to every consistent Christian; and seemed bent on spending all his mental energies in corrupting himself, and those under his influence, more and more. He would now spend hours over his cups in entertaining his associates with the most blasphemous derisions of Jehovah and his holy word. His studies were now so constantly neglected, and his mental faculties so completely prostrated by intemperance and debauchery, that he soon sunk from the highest to the lowest grade in his class. In less than three years after he left college, he had spent a handsome fortune, received from his father and by his wife, and obliged secretly to leave the state to avoid his creditors. In a few months after this, as a class-mate and intimate friend was passing a stable in one of our largest cities, he heard some one swearing in a very boisterous tone, that reminded him of N——. He turned, and to his astonishment, found that he was really there, and apparently quite at home with a company of profane, intemperate ostlers. Where or what he is now, is unknown to me; but my friend assured me, that his countenance and whole appearance then plainly showed that, without a speedy reformation, his earthly career must be very short.

To me, it is truly painful to call these facts to remembrance, but I have been prompted to forward them for your disposal, with the hope that they might be of some service to my brethren, who are favored with a revival, and a reasonable caution to inquiring sinners.

## MISSIONARY.

### SOUTHERN INDIA.

*The power of Christianity is illustrated by the change described in the following account of successful labors near the Southern extremity of Hindoostan. It is from the Rev. W. W. Addis, Missionary at Nagercoil.*

Idolatry appears appalling only by the hearing of the ear; but could you witness the scenes I am frequently called to witness, you would exclaim no tongue can adequately describe the abomination of the heathen. I cannot number them; they must not appear on paper. It is certainly distressing to see careless and ignorant sinners in such a land as England; yet between such and the heathen there cannot be a comparison drawn. In the most abandoned places in a country like England, the devil's power and influence are under restraint, here he reigns uncontrolled, master of the hearts and actions of the people; yet, even here, what has God wrought? Yesterday we held the anniversary of our Tamil Tract Society, and could you have seen the numerous assembly of professing Christians, and heard many of the truly eloquent speeches delivered, you would indeed have rejoiced greatly. There were many present that a year ago were sunk into the filth and abominations of idolatry, but by the blessing of God the Spirit, on reading the tracts distributed, they have renounced

idolatry, and are now seen in their right mind, in the assembly of those who worship the living and true God. The native Christians have exerted themselves greatly on behalf of their perishing countrymen during the last year, and have subscribed to the Tract Society alone upwards of 1,000 rupees, or about £100 sterling, including a few sales of tracts and occasional donations. We have printed 35,000 tracts and small books, besides the usual number of school-books; so you see we are in the midst of labor, having nearly thirty congregations and chapels to attend to, thirty-nine schools to superintend, together with our duties of study and composition.

I wish I could give you a just description of the congregations and the schools, but a person must see them in order to have a right impression. In the former the order, the decency, and apparent devotion, is very striking to a stranger; it was to me on my arrival, after seeing nothing but idolatry for the distance of 400 miles which I travelled; after such scenes, to see the assembly of Hindoo Christians in this mission was exceedingly striking, and hard must that heart be, that could not be moved at such a sight. In the former the children learn remarkably fast; I never saw any thing to equal it in England; to see little boys of three or four years old repeat Watt's first Catechism without an error, others scarcely any older repeat the doctor's second catechism all through perfectly, and the multiplication table in the Hindoo arithmetic, which amounts to many millions, and contains *fractions*, while the older boys write a fine hand, (on *ollas*), and are very quick in all other branches.

I must not omit to inform you of the success of the Gospel in the western mission that joins this, under the care of the Rev. Messrs. Mead and Miller; there they have also upwards of twenty congregations, and as many schools, and fifteen or sixteen chapels; but they have suffered severe persecutions lately, and several school-rooms and one chapel have been burnt down. The poor Christians have endured their afflictions with Christian fortitude; some have even lost nearly all their property for the sake of their profession. On the young rajah's coming to the government, the great men and leading people of the heathen made a vigorous attempt to raise idolatry to its former splendor; matters at present are pretty quiet. In the church missionary station, also, joining this on the N. E., only not in this kingdom, being in the East India Company's country, religion flourishes greatly, under the pious laborers and excellent missionaries, Rev. Messrs. Rheinisch, Schmidt, and Winchler. There they have about the same number of congregations and schools as we have here, and scarcely a week passes but some family or families join them from among the idolaters. They have a college for the education of Hindoo young men, for instructors of the people, and their proficiency in Hebrew, Greek, Latin, and English, together with mathematics, is really surprising. Here we have no party spirit, no bigotry; we preach in each other's chapels; so you see the Lord is doing great things for the inhabitants of India.

From the N. H. (Dover) Chronicle.

#### CEYLON MISSION.

We have been favored with the following extract from a letter from the Rev. MINOS WISLOW, Missionary in Ceylon, to his brother in Dover, which we with pleasure lay before our readers.

In regard to the state of our Missions, it is in general prosperous; though we greatly need more special divine influence. We have nearly four thousand children in our native free schools, and two hundred in our boarding establishments. Only a small number comparatively of these children and youth appear as yet to have received saving impressions. The good seed which is sown will not be lost, but we must have long patience for the harvest. We have received into the church the last year only eight or ten members, and we have had the grief to expel three who had been previously admitted. [The number previously admitted is about sixty or seventy.] But there is some progress, for which we should be thankful and praise the Lord. The Seminary goes on well; and the Female School here has done better the past year than any time before, making good progress in Geography, Arithmetic, &c. Of the Theological class under my instruction, three are now ready for license four have received Certificates as Catechists, and eight as Readers and Exhorters. We are also doing a good deal, considering our means, in the preparation and printing of tracts and elementary books. Much of my time the last year has been devoted to this labor, which I hope will turn to some account in the end.—Pray for us, that the Spirit may be poured upon us from above.

We have been afflicted as a mission by the illness of Dr. Scudder, who was obliged to repair to the Nulgherries for his health, and there within a few weeks, when about to return home, he has been brought to the borders of the grave by a fever. He is now recovering, and Mrs. Scudder has just left. I offered to join him.

#### LATEST INTELLIGENCE FROM THE SANDWICH ISLANDS.

The following letter to one of the Editors of the Rochester Observer, contains the latest intelligence from the Sandwich Islands. It was sent by private conveyance by the way of Mexico, to New Orleans, at which place it was mailed just 94 days from its date, and was received here on the 16th ult.

Boston Recorder.

Onahu, Sandwich Islands, March 20, 1830.

DEAR BROTHER,—I have to acknowledge several letters from you, which, together with the file of your entertaining and useful paper, have afforded me sincere gratification; and for which you have my thanks, though I can promise you no adequate return. You will doubtless be glad to hear that my health is so graciously preserved that I am enabled to prosecute severe studies and labors with comfort, for the benefit of this nation. I have not been sensible of any diminution of health, or strength, or courage, during the year past. Mrs. B. enjoys

as good health as she ordinarily did when you and your dear M. made a pleasant part of our missionary circle at Honolulu.

Mr. Ruggles has about concluded to follow you and Mr. Ely to the land of our fathers, on account of a similar decline of health. Perhaps however, a place may yet be found on the Sandwich Islands, where our fading, fallow, bilious countenances may be revived, and *sharpened* too, to face the evils that oppose our progress,—and our wasted strength renewed to sustain some ten years longer, the heat and burden of the day. Messrs. Andrews, Chamberlain and Judd have been appointed a committee to visit the inland district of Waimea on Hawaii, in the neighborhood of the snow-capt Maunakea, to ascertain if possible, the practicability of taking a station there for the double purpose of recruiting invalids affected with *kepatitis*, and facilitating the instruction of the inhabitants of the two northern districts of Hawaii, Hamakua and Kohala.—This committee are now on the spot, having been joined by Mr. Green and Mr. Ruggles, who will probably make the experiment of a month's residence there and then return to this place to the general meeting of the mission, and make their report. If their report is favorable, I have thought it probable that I should try to spend the summer months there. The situation now thought to be the most favorable, is about half a day's walk back from Kawaihāe, the residence of old Mr. Young. Several of the brethren think they shall ere long need some place of refreshment and rest. Should the committee not report favorably I shall still look for some other place within reach of the natives, who are ever ready to be instructed, never more so than at the present time. Do not imagine that I wish or expect to flee beyond the sound of the ill-natured clamor to which Honolulu is no stranger, and where the parties at strife will neither give nor take quarter. I have seen an article to-day in the shape of a law, regulating marriage, and providing for the punishment of lewdness both of males and females—a law which I trust will be better, more efficacious, and more permanent than the *tabu* against which Percival levelled his artillery; but which, if put in force, will make other *Dolphins*, *Daniels*, and *John Palmers* cry *persecution* because “deprived of an enjoyment they have been in the participation of when they visited the islands,” and because they were not allowed, with honor and impunity to insult the Rulers of the land and set at defiance the authority of God, to pamper their vile lusts.

The article was brought to us by John Li, from the king and chiefs, to be printed. When that is done you shall have a copy, as I mean to send you such handbills as we are called on by the chiefs to print. You will see by a sort of proclamation which the king has made, that he intends to consider foreign residents as subject to the laws of the country in the same sense as natives: that is, in respect to *crimes* and *misdemeanors*. The excellent letter from our government dictated in the spirit of wisdom and kindness, will encourage the rulers to stand firm like men in resisting any violence or abuse from abroad.

The bold reprehension of the abuses which the people have suffered from some of our countrymen, and the high commendation of the cause of moral and mental, and even religious improvement, which that admirable communication contains, will, and actually does afford great satisfaction and encouragement to the Rulers, almost all of whom are now professedly aiming to promote those things which are honest, lovely, and of good report. The late interesting visit of the U. S. Ship *Vincennes* will I trust aid the same cause. *She was a tabu ship.* Very different from what our friend P. endeavored to make the people believe was the character of all ships of war. The captain and officers treated the chiefs with great respect and kindness, and laid us under obligations similar to those which we felt and were happy to acknowledge to Capt. Jones.

“And Kings shall become nursing fathers, and Queens nursing mothers.”

The Rev. Mr. Bennet in speaking of the South-Sea Islands said:—“The prayers of British Christians have been heard, those prayers that sought the arrival of the period when God would fulfil that glorious promise, that kings should become nursing fathers, and queens nursing mothers to his church. Mahini, the King. Mahini Vahine, the Queen, Hautia, and Hautia Vahine, Tamatoo and his Queen, Teoua Poho and his Queen; who, if they continue in the same spirit that they possessed when we were favored to see them, take the lead in every good word and work. They are among the most efficient of the instructors in the schools, and are the greatest encouragers of those who offer themselves for christian baptism, who unite for the purposes of divine worship, and who assemble at the church meetings. That they continue I am not allowed to doubt. I have with me a letter from Mahini and his Queen, (for they both unite in it,) and several others. After expressing a hope that we may both be saved through Jesus Christ, they say, “We continue through God strengthening us, to keep our hand fast hold of God's word, and through his blessing we hope God enables you to keep fast hold. We try to be useful here. I hope you will try to be useful in that country to which you are gone. It is a long time since you turned away our islands: (that is their idiom for departing.) If you turn away our islands, we hope you will not turn us away in your hearts. You were in our hearts when you were with us, and you will always grow there.” This simple testimony from those who take the lead in every thing that is good, or who are in the most elevated situations of society there, should encourage us, and ought to encourage us, to expect that the great things which God has promised shall be accomplished in his due time; for we shall reap in due time if we faint not.”

*An Example for Missionaries.*—“When they send out missionaries from Tahiti, they select the very best. You may judge of this from the circumstance, that out of the large number selected by them, and sent out to be teachers in other islands, we never saw one named, that was not delighted at the honor conferred upon him in being employed. We do not meet with one, either man or woman, who, when they have given themselves up to carry the word of God to those who are in a state of ignorance, from which they have themselves been delivered, ever came back from the work to which they have devoted themselves. They are perpetually seeking the honor of God, and the redemption of those residing in the islands, where they go from the slavery and chains of sin and Satan, abiding there until the event is accomplished.”

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, August 14, 1830.

## OPEN-AIR PREACHING.

The London World contains an account of a meeting of much interest in the city of London, occasioned by a late wanton encroachment on religious liberty in that city, as well as in other parts of England. The Rev. G. C. Smith of London, who has been long distinguished for his philanthropic labors among the poor and obscure population of that metropolis, has been in the habit of assembling them in the squares and market-places, and preaching to them there in the open air. In this humane and noble work of benevolence, he and others have been hitherto unmolested. But it appears that the new police of London, and magistrates in other parts of the kingdom, have thought it time to show their enmity to these labors of piety, and put their wanton interdict upon them. The Rev. Mr. Smith had been told, as he remarked in his address to the meeting, by a late Lord Mayor, "that he was not to preach the gospel in the open air. The effect of that injunction through the publicity given to it in the newspapers was, that in every part of the country he visited, he was prevented by the magistrates from proclaiming the glorious truths of the gospel. The prohibition also extended to every other minister, and it was now almost impossible for home missionaries, or any other persons to address the multitudes in the open air, without fear of imprisonment. The eyes of the nation were now directed to London, and unless the objects proposed by this meeting, were carried into effect, there would be a total suspension of open-air preaching."

This meeting was called by the British Open-Air Preaching Society, on the 1st of June, at the city of London Tavern, when the friends of religion and morals came forward boldly to repel as wanton an aggression on the religious liberty of the people.—An extract is subjoined from the address of Rev. Mr. Smith, who was first among the speakers. He was followed by William Oxley Esq., the Rev. Messrs. Osgood, Ward, Watson, Webb, Capt. Pryman, and Rev. W. Newland.

Thomas Phillips Esq. being called to the chair, Mr. Mead was called on to read a statement drawn up for the purpose of being submitted to the meeting.

The Rev. G. C. Smith rose amid loud applause to move the first resolution. He considered the present meeting to be one of the most important ever held in the metropolis. It certainly was new and strange. Never did the city of London before witness so large a number of persons coming forward boldly and unhesitatingly in the face of opposition from various quarters, to countenance the preaching of the Gospel in the open air. He rejoiced in the spirit of civil and religious liberty manifested by the meeting, but he rejoiced far more in the effect it was likely to produce throughout the country. Twenty-three years had now elapsed since he commenced preaching in the open air. When introduced into the ministry, he was led to peruse the life of the Rev. G. Whitfield, and also that of the Rev. J. Wesley; in addition to which he had the pleasure of being ac-

quainted with the widow of the late Rev. W. Wells, and the accounts which he read and heard of the way to which those devoted men promulgated the Gospel among the poor, inspired in his bosom feelings corresponding with those excited in the young soldier on perusing the victories of Wellington, and the sailor who read the history of Nelson. Had he again to commence his ministerial career, he would, despite of committees, and the seeming irregularity, pursue the plan of open-air preaching. He rejoiced in having, since the year 1817, preached in Dover-st., and other parts of the metropolis.

Mr. S. then spoke of the great evils of public fairs and of the indecent shows that were there exhibited, and pointed out in a very forcible manner the absurdity of forbidding open-air preaching, while the assemblage of vast crowds to witness such exhibitions was permitted. Mr. S. stated that he had on the previous day, visited Greenwich fair, and having come fresh from the scene, he would tell the meeting what were its effects. He could only compare the scenes he had beheld at Greenwich to the festival of Juggernaut—to a bacchanalian procession—to the carnival of hell. He visited the fair very early last Sunday morning, and observing an excellent platform attached to Richardson's show, he was exceedingly desirous to ascend it for the purpose of preaching the Gospel. (Laughter.) He determined on applying to the proprietor for permission, but not being able to see him, he applied to Mr. Richardson's foreman, who refused, on the ground that the magistrates would not like it. (Applause.) The magistrates had no objection to Mr. Richardson's exhibition, however great the crowd might be that was collected around it, but they considered that circumstance to form quite a sufficient objection to the preaching of the Gospel. He ascended the steps, however, and placing one foot on the platform, addressed the multitude, under the conviction that showmen, as well as others, had immortal souls to be saved. He visited the spot yesterday where he had preached on the preceding day, and there he saw a policeman man stationed on the platform for the purpose of maintaining order; and if himself or his friends attempted to preach the Gospel they must be immediately removed by the police, because they drew a crowd; but here, forsooth, because Mr. Richardson had influence with the inspector of police, the men under his command were directed to attend for the purpose of protecting him from the multitude who were congregated together for purposes that led to the worst species of crimes.

He had conceived the idea of a converted Hindoo visiting this country, and beholding the iniquitous scene exhibited at Greenwich fair; the man returning to his native country, and while the missionaries were attending the bazaars, and all the places of public resort, for the purpose of preaching the Gospel and distributing tracts, the Hindoo describing to his converted brethren the obscenity of which he had been the witness in Christian England. He (Mr. S.) pictured to himself the Hindoos forming a Missionary Society for the purpose of sending a missionary to England. (Applause.) The zealous man arrived in this country, attended the fair, attempted to arrest the attention of the heedless multitude, and address them upon the subject of eternity. But, alas! no sooner did he commence his labors, than he was seized by a policeman, dragged before a magistrate, and ordered to desist, lest because of the crowd collected together, a man's pocket should be picked. There was no such apprehension entertained when thousands were assembled to witness the buffoonery carried on at the fair. (Loud applause.) How would the feelings of that Hindoo be shocked, and what would be the intelligence he would send over to Hindostan.

The Rev. gentleman then noticed the various ef-



forts made in different parts of the country, to preach in the open air, particularly the society lately formed in Leicestershire for that purpose, by the General Baptist denomination, and expressed his hope that other bodies of Christians would come to a similar denomination. He then detailed the interruptions he had lately met with in Covent Garden, Farringdon market, Fleet market, and other places, while attempting to discharge the duty under which he conceived himself laid, of promulgating the truths of the Gospel. Mr. S. expressed his determination to persevere in the work he had commenced, even though he should be led as a martyr to the stake. A kind friend had lately supplied a pulpit for outdoor preaching, and to his great surprise, he ascertained, a few days ago, that the identical pulpit in which the Rev. George Whitfield preached on Blackheath, was still in existence. The two pulpits were then exhibited on the platform, and appeared to excite considerable interest. The reverend gentleman concluded by characterising the new police as a violation of *magna charta*, and stated that two members of Parliament had already given notice to the House of Commons of motions relative to that subject.

[The address of Mr. Smith, which occupied nearly three hours and a half, was listened to with the greatest attention, and the cheers when he sat down continued for some minutes. Several subscriptions were handed up to the platform towards defraying the expenses of a booth at Camberwell-fair.]

The Rev. Mr. Webb, stated that in a town in which he had lately been laboring, an infidel gave notice that at a certain time he should preach in the open air. He (Mr. W.) immediately gave notice that he should also preach in the open air, and selected, as his text on the occasion, "What think ye of Christ?" (Applause.) While engaged in addressing about 3,000 persons, he observed the infidel and twenty of his followers joining the multitude. They remained to the close of the service, and then the infidel attempted to address them, but his efforts were in vain, the people quietly dispersed.

Captain Prym, bore testimony to the advantages which he had witnessed resulting from out-door preaching. If the system of opposition displayed by the police in this metropolis were permitted to go on unchecked, the evil would ultimately become exceedingly alarming. There was a police on the river as well as on the shore, the inspectors of which might call on the captains to furl the Bethel flag, whenever it was hoisted to intimate that preaching was to take place on deck. For his own part, however, he should resist any such attempt, and would as soon strike the Union as the Bethel. If he were not permitted to fight under the latter, he could not do it under the former. (Loud applause.)

The Rev. William Newland, A. M. of the church of Scotland, was disappointed in not seeing the platform covered with the eloquent and popular ministers of London. While he regretted their absence, he was glad to find that the interest of the meeting had been so amply sustained by the powerful talents of Mr. Smith, who was a host himself, in spirit a second Luther, a man of great endowment, fearless courage, uncommon presence of mind, and of a ready, varied, and powerful eloquence, which enabled him to invest with charms the most ordinary occurrence.

The preaching of the Gospel had effected what human laws were unable to accomplish: it was the power of God unto salvation. He confessed he could see no objection to preaching in the open air, as, since the destruction of the temple at Jerusalem, there were no holy places made with hands, the worship of God being no longer confined to one temple, the time having arrived when worship, in spirit and in truth, is as acceptable in the streets and lanes of a city, in the glens, and on the mountains in the open

air, as in the most splendid and magnificent church or temple reared by human art. It was the heart which God required, which he preferred to all temples; all nature was his temple, whom the heavens could not contain. In Scotland there is no impediment to the preaching of the Gospel from the one end of the kingdom to the other: why is there any impediment here? And how does it happen that the instruction does not proceed from a demoralizing and ferocious population, but from the magistrates, the ministers of justice, the conservators of the public peace.

The people should bestir themselves, and petition Parliament, and if possible, put down a police which is as unconstitutional as it is oppressive. Should the Home Secretary of State, and the police commissioners, be either unable or unwilling to afford the protection to public preaching which was claimed by this society, there is not a doubt that the object would be attained by an application to Parliament, if petitions were presented by every congregation in the empire. The influence of petitioning Parliament is too much underrated. Parliament must yield to the petitions of a united, intelligent, determined, and resolute people. The press can do much towards the attainment of the objects of this society, and it is fortunate that there are several newspapers that lend their powerful energies to the interests of religion. Meantime the police and the magistrates may be restrained by the laws of the country.

The meeting which lasted nearly seven hours, was closed by singing, "Praise God, from whom all blessings flow," &c.

#### BURMAN MISSION.

From Mr. Judson's Journal of Nov. 29th, 1829, published in the Baptist Magazine for the present month, we learn that the Missionaries have finished revising the New Testament and the Epitome of the Old,—a work in which they had been closely engaged more than a year. They have also prepared for the press several smaller works, among which are, "The Catechism of Religion." This has passed through two editions in Burmese. It has also been translated and printed in Siamese, and translated in Taling or Peguese. "The View of the Christian Religion," a 4th edition, in Burmese. It has also been translated and printed in Taling and Siamese. "The Teacher's Guide," or a Digest of those parts of the New Testament, which relate to the duty of teachers of religion, designed particularly for native pastors. "The Golden Balance, or the Christian and Boodhist systems contrasted." This has been translated in Taling. "The Gospel of St. Matthew" was also translated in Siamese by Mrs. J. and is now translating in Taling by Ko Manpoke, native assistant in that department, under the inspection of Mrs. Wade.

Two more females have been baptised, and four European soldiers also have joined the little church in the English 48th regiment. At Rangoon five more have been baptised, three men and two women. One who had requested baptism was suddenly called away by death. Mr. Boardman has baptised three more Karens at Tavoy.

Mr. and Mrs. Boardman have been called to a heavy trial, in the death of their eldest child. They found much sympathy from several English gentlemen, and others, who kindly attended the funeral.

Mr. Boardman has baptised three lads from his boarding school. One is an Indo Chinese, 15 years of age. They read Burman, and are studying English, and the hope is cherished that they will be useful.

*Chr. Watch. abr.*

#### MISSIONARY PRAYER MEETINGS.

'DO NOT LET GO THE ROPE.'

Missionary prayer meetings of much interest were held in two churches in Boston on the morning appointed for the sailing of the new Baptist and Pedobaptist Missionaries for Burmah and Ceylon. After singing—commending in prayer the Missionaries of both denominations to the favor of Almighty God, and supplicating a blessing on their labors among the heathen—the Rev. Mr. Jones, who, with his companion, are separated to the mission service in Burmah, addressed the numerous assembly convened on the occasion. The Rev. Henry Grew, the father of Mrs. Jones, also addressed the congregation, on the grandeur and glory of Christianity, and of missions to the heathen. Mr. Grew eloquently expressed the feelings of a Christian father, on giving up a beloved daughter to the service of Christ and of the heathen in a foreign land; and whilst the tender affections of nature struggled for ascendancy, there seemed to triumph over these mortal ties, a decided preference to give up all for Christ. Mr. Grew then prayed, and the beautiful Missionary Hymn, by Bishop Heber,

"From Greenland's icy mountains," &c.

was sung by the choir. Dr. Bowles also addressed the meeting on the certain triumphs of Christianity, alluding to the gracious declaration of God to Moses, "As truly as I live, all the earth shall be filled with the glory of the Lord."

The Rev. Dr. Sharp then arose, and after a few remarks to the congregation, directed his address to Mr. Jones, inciting him to be strong, and of a good courage. He directed the attention of Mr. Jones to the fact that he was not going to a country which had never been visited by Christian missionaries; but to one where he would meet Christian brethren of his own denomination, and who would unite with him most cordially in the same labors of love to the Burmans. He very affectionately assured him of the prayers and sympathy and pecuniary support of his brethren whom he left in America. And as at the time when Carey and Thomas and Ward took their departure for India, they said to Ryland and Fuller and Pearce, and others whom they left in England, We feel like men let down into the pit by a rope, but do not you let go your hold,—the latter assured them they would not:—so, said Dr. Sharp, I pledge my brethren in the ministry,—I pledge the members of our churches,—I solemnly pledge this numerous assembly,—We will not let go the rope. Our prayers and our efforts for your support shall follow you, till we meet in yonder glory. The concluding prayer was presented at the throne of grace by Rev. Mr. Malcom; and after singing

"Praise God, from whom all blessings flow," the assembly were dismissed.—*Chr. Watch. abr.*

#### COLUMBIA COLLEGE COMMENCEMENT.

The annual commencement of this College was held on Tuesday the 3d inst. The degree of Bachelor of Arts was conferred on nineteen young

gentlemen. The degree of Master of Arts on six gentlemen Alumni of the College.

The degree of Doctor of Divinity was conferred on the Rev. William M. Stone, Bishop elect of the Diocese of Maryland; the Rev. William Creighton, Rector of St. Mark's Church, in the city of New York; the Rev. William D. Snodgrass, Pastor of the Presbyterian Church in Murray-street, the Rev. Frederick C. Shaeffer, Pastor of the Lutheran Church in New-York, and the Rev. James Marsh, President of the University of Vermont.

#### RUTGERS COLLEGE.

The annual commencement of Rutgers College was celebrated at New-Brunswick, N. J. on Wednesday, the 21st ult. Twenty-four young gentlemen received the degree of Bachelor of Arts, and nine that of Master of Arts. Two received the degree of M. D. The degree of L. L. D. was conferred on the Hon. William Wirt of Baltimore.

*The Bible in Ohio.*—The Bible Society of Kenyon College has resolved to supply every destitute family in Knox co. with a copy of the Holy Scriptures. From the *Gambier Observer* we learn that the officers and members of the Society have already "explored nine townships, and visited a thousand and twenty families. Among these, two hundred and eighty-one were found destitute of the Holy Bible! In one new and thinly settled township, having eighty-four families, forty-nine of them were found without the Sacred Scriptures; and more than half of these were depending upon the charitable aid of the Society for a copy of this invaluable treasure." We were not prepared to hear that any part of Ohio was so destitute of the word of life.—*Cin. Christ. Jour.*

*Bible Cause in Virginia.*—Much has been done recently in the Bible cause in Virginia. Eighteen counties are already supplied; in more than half the rest, agents and friends, it is said, are now actively employed in investigating the wants of the people, and there are few counties, if any, where something is not being done in aid of the good cause. The Auxiliary Society of Fauquier County is making an effort to raise \$1,000 for the object. The editor of the *Richmond Telegraph* is of the opinion that the state will be supplied by the 1st of April, 1831.

*N. Y. Obs.*

*African Education Society.*—The Managers of the African Education Society, have procured a suitable building, and having received several applications for the admission of pupils, have resolved to open their Institution in Washington City, on the first Monday of September next, and to increase the number of pupils as fast as they can obtain the means of maintaining them. They have also resolved that 500 dollars shall constitute a scholarship in the Institution, and that the contributor, or contributors to that amount, shall be authorized to keep one pupil constantly in the Institution, free of expense; subject, however, in other respects, to the regulations of the Society, as to their character, conduct, destination to Africa, &c. Applications for admission to be to

ISAAC ORR,

Secretary African E. S. Washington City.

*Second Journal of Mr. Stewart.*—The National Gazette mentions that the Rev. Mr. Stewart, recently returned from another visit to the missionary stations in the islands in the Pacific, in the U. S. ship Vincennes, is soon to publish his journal.

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## SUMMARY.

Champollion is about to publish an account of his researches and discoveries in Egypt, during the expedition from which he has just returned. Nothing, it is said, can be more interesting than the identity of the facts recorded by Moses, Herodotus, Manetho, Tacitus, &c. and established by the discoveries of Champollion.

A French Ecclesiastical biography is announced for publication in eighty-one volumes.

Gesenius is about to publish a new edition of his Hebrew Bible, with a revised text and notes.

The Town Council of Providence have passed a resolution not to grant licenses to the bar-keepers of the Theatre in that town, at least during warm weather.

The Rev. Dr. Skinner, of Philadelphia, delivers the oration, and Rev. Daniel Huntington, of North Bridgewater, the poem, before the Porter Rhetorical Society of the Andover Theological Seminary, at the Anniversary in September.

The Journal of Education will hereafter be edited by William C. Woodbridge, and Jacob Abbott. Before this arrangement was made, Mr. Woodbridge had contemplated the establishment of a new periodical.

**Episcopalians.**—In the Episcopal Church of the United States there are 530 clergymen. Ten are bishops, and the others are priests and deacons. There is also one bishop elect, not yet consecrated. Eight are Presidents of Colleges, or preside over collegiate institutions under other names, as Principal, Provost, &c. Twenty-two are professors in Colleges, Theological Seminaries, and other public institutions. Six are chaplains in the service of the United States, or in some corporate establishment. Seventy-three are Principals of Academic Seminaries of learning, and besides those engaged as Principals many others are engaged in teaching a part of the time, in connexion with parochial duty.—*Ch. Reg.*

**Abjuration of Catholicism.**—Under date of Berlin May 20th, we find it stated that an "august personage has left the Catholic Church to embrace the Evangelical religion." The "Nuremberg Correspondent" in remarking on this, says:—"as it is inconsistent with the spirit of the Evangelical Church to exhibit its proselytes as trophies, this intelligence will not be officially published."

The illustrious personage thus alluded to, as having embraced the Protestant faith, is, we understand, the Princess Elizabeth, of Bavaria, now Princess Royal of Prussia. Her abjuration of her former faith, is stated in the Globe to have taken place on Ascension day in the Chapel of the King's palace.—*Chr. Reg.*

**University of Alabama.**—At a late meeting of the Board of Trustees of this University, authority was given to Professor Wallis to purchase in Europe or the United States, at his discretion, philosophical and chemical apparatus, for which the sum of \$10,000 was appropriated and made subject to his order. Mr. Birney was appointed an agent to collect information as to learned men who are supposed to be qualified and willing to accept of the Presidency and Professorship of ancient Languages, the latter now vacant by the resignation of Mr. Hooper, on the plea of ill health.

In Great Britain and Ireland there are in connexion with the Sunday School Union, 9,895 schools, 97,747 teachers, and 1,019,576 scholars, being an increase last year of 587 schools, and 40,600 scholars.

The annual commencement of the University of Pennsylvania took place on Saturday. The degree of A. B. was conferred on eight young gentlemen, and the degree of A. M. on seven.

## ECCLESIASTICAL RECORD.

Mr. William Moncriff Pringle, of Perth Scotland, was ordained by the Associate Presbytery of Cambridge, N. Y. to the office of the holy Ministry, and installed as Pastor of the Associate Congregation of Ryrgate.

On the 23d June, Rufus Sabin was ordained to the work of the gospel ministry in the Middlesex and Gorham Baptist Church, Ontario co. N. Y.

On Sabbath evening, the 25th ult, Mr. George W. Musgrave, was ordained and installed Pastor of the Third Presbyterian Church in Baltimore, by the Presbytery of Baltimore.

On Wednesday the 28th ult. Mr. Chauncey Colton, was ordained deacon at St. Peter's Church, Salem, by the Rt. Rev. Bp. Griswold.

*Extract of a Letter From Dr. Milnor.*

Besides the above fifteen meetings I have attended three clerical breakfasts, followed by religious exercises, in addition to the one at Mr. Wilson's. I have made addresses to eleven of the above mentioned public meetings, and at three out of four of the meetings held by the clergy, in conjunction with many distinguished pious laymen, for prayer and praise and mutual edification. One of these meetings lasted with undiminished interest for near five hours, and one held the day before yesterday, four hours.

I have scarcely ever dined abroad without having such an opportunity urged upon me in the way of Scripture exposition and prayer, and all the nights I have spent at villas in the country, have been consecrated by an attention to those duties before retirement to rest.

In some of the most splendid mansions in this city where the hour of dining has been six o'clock or later, and the company numerous both of ladies and gentlemen, on being invited to coffee in the drawing room I have found on the table in the centre of the room a Bible and hymn books numerous enough for all present; and the evening has been closed with singing, and scripture reading, and exposition and prayer. It is delightful to see noblemen and church dignitaries and laymen of the first eminence in the community thus fearlessly and fervently devoting themselves to the offices of Christian piety and devotion in this humble way.

In relation to the public meetings they are differently conducted in one respect from ours. Most of our addressees smell of the lamp, having all the stateliness and accuracy of prepared compositions. Here, on the contrary, they appear with very few exceptions, at least as to language, the effusions of the moment. If less elegant and precise, they are, nevertheless, in London, more full of animation and fire than in N. York; and if the report of them in the publications of the day place the speakers here in an inferior light to ours, (who generally furnish the manuscript from which their addresses have been committed) they are undoubtedly more stirring and interesting in the delivery.

*Philadelphia Recorder.*

# ROOMS OF THE AMERICAN EDUCATION SOCIETY.

52 Washington street, Boston, July 21, 1830.

NOTICE.—The articles which appear under this head are prepared and published by the authority of the Society.

E. CORNELIUS, Secretary.

Quarterly Meeting of the Board of Directors, held July 14.

Appropriations were made by the Society and its Branches, at this meeting, to 406 young men, as follows:—

In 8 Theological Seminaries,	111 men.
In 13 Colleges,	166 "
In 38 Academies,	122 "
Under private instruction,	7 "

Of these young men, 29 were received for the first time upon the funds of the Society, 209 are connected directly with the parent Society, and 197 with branches. A number of young men report only twice a year, in the spring and autumn, and these are not included in the above account.

The following table shows the amount paid by the Parent Society and by each Branch.

## The Parent Society.

Pays for its own appropriations,	\$3,767
for Maine Branch,	260
for New-Hampshire Branch,	136
for Connecticut Branch,	888
for Presbyterian Branch,	nothing
	\$5,051

## Branches.

Maine Branch pays of its appropriations,	\$170
New-Hampshire Branch pays	" 170
Connecticut Branch pays	" 66
Presbyterian Branch pays,	(all) 1822

	\$2,228
Total appropriated this quarter,	\$7,279

Debt of the Society, May 1,	\$8,347 91
Wanted to meet present appropriations,	4,421 81

Total present deficiency, \$12,769 72

The above statement shows that the operations of the Society cannot be sustained without an increase of funds.

The case is one of great urgency; and all who love Zion are entreated to send in their benefactions. They were never wanted so much as at the present moment. The Society has never yet given a negative to a worthy applicant. Shall they begin now?

Officers of the Society for the year 1830.

Hon. SAMUEL HUBBARD, President.

William Bartlett, Vice-President.

Rev. Abiel Holmes, D. D., Rev. Ebenezer Porter, D. D., Rev. Leonard Woods, D. D., Rev. Warren Fay, D. D., Rev. B. B. Wisner, D. D., Rev. E. Cornelius, John Tappan, Esq., Rev. Gardiner Spring, D. D., Arthur Tappan, Esq., S. T. Armstrong, Esq., Rev. John Brown, D. D. Directors.

Rev. E. Cornelius, Sec'y.

Mr. B. B. Edwards, Assistant Sec'y.

Hardy Ropes, Esq. Treasurer.

Hon. Pliny Cutler, Auditor.

Warren Fay, B. B. Wisner, J. Brown, Secretary, Assistant Do. Executive Committee.

John Tappan, S. T. Armstrong, Wm. Hubbard, Treasurer, Financial Committee.

The Board will meet quarterly on the 2d Wednesday of January, April, July, and October.

The Executive Committee meet commonly on Monday afternoon of each week.

The Financial Committee meet on the first Wednesday of each month.

## GOING FOR THE WHOLE.

The following resolutions were deliberately and unanimously adopted by a respectable Temperance Society in Stroudsburg Pa., as a part of its constitution.

1. Resolved, that every member of this Society doth covenant and agree, to abstain from the use of spirituous liquor in all cases, except as a medical prescription.

2. Resolved, That no ardent spirits shall be purchased or kept by any of the members of this association, for the use of customers, visitors, or persons in our employ; nor shall any be brought into or remain in our houses, except, singly, and faithfully as medicine.

3. Resolved, That the members of this Society shall not knowingly, dispose of fruit, grain or other materials to be used for producing spirituous liquors, nor will we, or any of us, in any manner aid, or promote, the manufacture or drinking of such liquor.

4. Resolved, That we will use our influence, to prevent the licensing of houses for the purpose of retailing ardent spirits, which is entirely unnecessary, inasmuch, as the laws of Pennsylvania allow its citizens to furnish public entertainment without such license, in case they shall not sell spirituous liquors.

5. Resolved, That we shall give all practical preference to the houses of entertainment, where drinking droplets are not furnished; and also, to those merchants, mechanics, and laborers, who refrain from the use and manufacture of spirituous liquor.

Daniel Stroud, Esq. President.

Rev. Samuel Sturgeon, Vice-President.

Mr. Thomas Turgee, Secretary.

It was furthermore recommended to the members to make a stand against the evil, by not permitting ardent spirits to be used in their harvest fields this season.

Thus far the Society has progressed, and instances of evident intoxication in Stroudsburg have been rare for some time past.

Sabbath Schools on the Mississippi.—A meeting was held at the first Presbyterian church in this village on Monday evening last, to consider and act upon the resolution of the American Sunday School Union, relative to establishing Sabbath Schools throughout the valley of the Mississippi.—After several addresses, a subscription was taken up amounting to near \$500. A paper was also read stating that \$200 were subscribed by the members of the Oneida Institute.—*Utica Journal*.



## FOUR DAYS MEETING AT THE WEST.

We thank the Editor of the Cincinnati Journal for his attention to a hint on this subject, and we think all our readers will rejoice that he has been able to answer our inquiries by so interesting a narrative of facts, better than a thousand abstract descriptions. We think it worthy of serious consideration, whether such meetings, in this region, might not be a means of rousing slumbering professors, and awakening dead sinners, to the great concerns of salvation.

## Evangelist.

Some time ago a request was made by the Editor of the New-York Evangelist, that the Editor of this paper, or some of his correspondents, would give a particular account of the sacramental, or four days meeting at the west. We felt at the time, that our information was too limited to warrant a compliance with this request, with any hope of doing justice to the subject. We therefore requested some of our correspondents to undertake the task, and had partially obtained the promise of one every way qualified for the discharge of this duty, to lay before the public a particular account of these sacred seasons of refreshing, and times of delightful Christian intercourse and love. But other avocations have hitherto prevented a compliance. Having recently had the pleasure of being present at one of these meetings, under very favorable circumstances, we have deemed it important to lay a particular account of it before our readers, as we understand that it was similar in its general features to all meetings of the kind, especially those holden in East Tennessee, and some other parts of the country.

Properly speaking, a four days meeting is a preparation on the part of the church where it is held, and of Christians in the neighboring churches who may attend, for celebrating in a suitable manner, the solemn and delightful ordinance of the Lord's Supper. One very important end proposed by the meeting is, to make the services a means of grace to Christians, and of awakening and conversion to sinners. In order to effect this, several ministers are usually present on the occasion, and the whole time is designed to be occupied in appropriate religious services. So far as is practicable all worldly avocations are suspended, and the time is spent in prayer, exhortation, preaching, religious conversation with individuals, and visiting from house to house. In some parts of the country, and particularly in East Tennessee, it has long been the practice to hold these meetings in a grove contiguous to the meeting house. For this purpose a spot is selected, and suitable tents or camps are erected, designed not for temporary use, but to serve as a place of meeting from year to year. Almost every congregation of any considerable extent is furnished with one of these camp grounds, where from year to year their sacramental solemnities are celebrated, and where the gospel is preached to hundreds and thousands who could not be accommodated in the meeting house. Here Christians, leaving the cares and anxieties of the world behind them, meet to sing and pray, and to join with each

other in the high praises of God;—and here sinners assemble from various motives,—and here the gospel is plainly preached,—and here the Holy Spirit comes down like the gentle dew, or the refreshing rain of heaven. We have been told by persons who were brought up in the midst of these meetings, whose judgment is worthy of the highest regard, and in whose statements implicit confidence may be placed, that the utmost order and decorum prevails both day and night, while the assembly remain together. No disturbances have ever occurred to interrupt the solemnities of the occasion, or to wound the feelings of the most fastidious lover of orderly, quiet worship.—Many and many a time has the place seemed to have been filled with the awful presence of Jehovah, bringing home with solemn emphasis to many a bosom, the reflection of the ancient patriarch, "How dreadful is this place, this is none other but the house of God, and this is the gate of Heaven." Scenes in some respect resembling the day of Pentecost are often experienced, and many a sinner bowed down under the load of sin, is led to ask with trembling anxiety, "what must I do to be saved."

Owing to particular circumstances, a prejudice has existed among Presbyterians in this part of the country, against every thing which looked like a camp meeting. And though four days meetings have been frequent in all our churches, yet nothing similar to the camp meetings of Tennessee has been attempted till very recently, in Ohio. True, these meetings, as conducted in this section, have almost invariably been seasons of peculiar interest, deep solemnity, and lasting influence. Churches have been strengthened and refreshed, and hundreds of souls we trust gathered into the fold of the Redeemer. Often too, the place of worship has been found too straight to accommodate all whom the occasion brought together, sometimes from 10 to 15 miles distant.—For some time past it has been customary to connect these meetings with the meetings of presbytery, particularly in the Presbytery of Cincinnati. In order therefore that the churches within its bounds might enjoy the full benefit of these presbyterial sessions, a rule has been for some time in operation, to have four meetings of presbytery during the year, instead of two. This arrangement has been attended with the happiest results. Every church considers it a high privilege to have the presbytery meet with them; and in many instances the blessing of God has followed the services. Still, while the churches were benefited, and Christians quickened and animated, and some sinners were born into the kingdom, it was evident to all, that the great mass of the population remained unaffected, and that more efficient measures must be adopted to bring the principles of the gospel to bear upon the consciences and hearts of men, dead in trespasses and sins. This consideration induced some of the members of the presbytery to propose that at their meeting in Williamsburgh, Clermont co. on the 16th of July, the religious services should be conducted in a grove, under the impression that the meeting house was altogether too small to accommodate the numbers which

might be expected to assemble. When the proposition was first made, many objections and fears were expressed, and much anxiety manifested lest it should be attended with disastrous consequences. Many of these difficulties however, were obviated, and the necessary arrangements for holding such a meeting were accordingly made. A pleasant spot on the eastern fork of the Little Miami, in the town of Williamsburgh was selected for this purpose. The local situation of this place seemed to point it out as a temple fitted by nature for the worship of its great author. Situated on the left bank of the stream, is a small bottom so thickly covered with forest trees as to be almost impervious to the rays of the sun, extending about 80 rods in depth and a half mile in length, surrounded by a semicircular ridge, upwards of two hundred feet high, and reaching down to the water's edge, at each extremity of this natural amphitheatre.

This rural seclusion is of easy access at low water by crossing the creek, to persons on foot, on horse-back, and in carriages and waggons. Near the southern extremity and at a convenient distance from the place of worship, is a living spring of the purest water, affording a sufficient supply for a large multitude. In this delightful retreat the inhabitants of the town erected several tents of rough boards, and seats sufficient to accommodate 3 or 4,000 persons.

On Thursday, July 15th, several persons from this city and the neighboring towns assembled at Williamsburgh, and made the necessary preparations for the coming solemnities. A few remained on the ground over night, and in the morning held the first prayer meeting since the dawn of creation on this consecrated ground. A prayer meeting was held in the church at sunrise, at which about one hundred were present. On Friday morning, July 16th, at 9 o'clock the appropriate services of the occasion commenced. A public prayer meeting was held at the stand, the exercises of which were prayer, singing, and appropriate exhortation. At 11 o'clock, a sermon was preached by the Rev. David Root, as moderator of the presbytery. A recess was then had till two o'clock, when the Rev. Mr. Morrison, of East Tennessee, preached, after which several persons came forward to the anxious seat and requested the prayers of God's people. Provision having been made by many for remaining on the ground over night, immediately after tea, family worship was had in all the tents, conducted similarly to the regular devotions of every pious household. The voice of Psalms sweetly blending with the echoes of the deep forest, strongly reminded one of elder times and primeval piety, when the patriarchs dwelt "in tabernacles with Isaac and Jacob, heirs with them of the same promise." At candle lighting, the congregation assembled at the stand, and engaged in prayer and praise. Several solemn and appropriate exhortations were made, and the great things of eternity seemed to come home with interest to the hearts both of saints and sinners. The assembly then dispersed and those who remained on the ground, laid themselves down, and slept undisturbed

beneath the protection of their heavenly Father.

With the opening dawn, family prayer was had in all the tents, and at sunrise a public prayer meeting at the stand. Rev. Mr. Logan preached at 9, and Rev. J. Thompson at 11. A number of persons came forward to the anxious seats; deep solemnity pervaded the assembly, and a spirit of fervent prayer was poured out upon all the children of God. At 2 o'clock, the Rev. S. Crane, of Kentucky, preached, and in the evening, the Rev. Dr. Wilson of this city. About thirty came forward and requested the prayers of God's people.

On Sabbath morning, services as usual. At 9, Rev. Mr. Morrison preached, and at 11, Rev. Dr. Wilson. Both sermons were evidently attended with the divine blessing. It was estimated that the audience in the morning was composed of between two and three thousand persons. Throughout this vast assembly, the utmost order and quiet reigned during all the services. A more attentive congregation, a minister could not wish to address. Whatever disposition to levity there might have been in some bosoms, it seemed to be awed and restrained by the deep solemnity which pervaded the great mass of the people. There was an uncommon earnestness exhibited by those who spoke, to press home the truths of the gospel upon the hearts of sinners.

Preparations were then made for celebrating the Lord's Supper, at 2 o'clock in the afternoon. A table about one hundred and fifty feet long, had been previously prepared, at which the communicants were to be seated. At the opening of the services in the afternoon, fifteen persons, most of whom had obtained hopes at this meeting, and who had been previously examined by the session, came forward, and added themselves to the people of God, and for the first time commemorated the dying love of their Redeemer, at his table spread in the wilderness for his believing children. The table was twice and a half filled with communicants. Many from other denominations were invited and joined in this holy communion. Seldom have we partook of this feast of love, with feelings of such deep emotion, as on that occasion. With the evidences of the Creator's goodness all around, it seemed as though the sublime personifications of scripture were realized, and that the trees of the forest clapped their hands unto God; and the little hills rejoiced on every side—the heavens declared his glory and the firmament showed his handy work,—springs seemed to be opened in the wilderness and streams in the desert,—the solitary place was glad for them, and rejoiced and blossomed as the rose. Oh! we would not give that one hour of sweet and heavenly enjoyment for all the fierce raptures of the madly impenitent, who join in the whirl of dissipation, over the gulf of eternal perdition. We felt a deep abhorrence of that fiendish malice which would deprive the Christian of his hope of salvation through a crucified Redeemer, or that would lull the sinner in his impenitence, till the light of eternity wakes him up to the horrors of the second death.—Long will the humble Christian remember that

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table in the wilderness, and those seasons of holy communion and sacred fellowship, surrounded by so many traces of the Almighty's footsteps, and having before him the visible emblems of his pardoning love and mercy.

On Sabbath evening, Rev. Mr. Graves, of Reading, preached, and on Monday morning, at 11 o'clock, the Rev. Absalom Peters, Sec. of the Am. Home Missionary Society. After the morning sermon, about thirty persons came forward and requested the prayers of Christians. At 2 o'clock, Rev. Mr. Hayden preached, and in the evening, the Rev. S. Crane.—Tuesday morning the congregation assembled at the stand for the purpose of uniting once more in prayer, previous to a final separation. This was the most deeply affecting scene of all. Many felt, what was no doubt true, that this would be the last time we should all meet in similar circumstances till the last day, "when the dead, small and great, shall stand before God." Mr. Peters made a short address, in which this topic of a final separation was alluded to in a very felicitous manner. After the prayer, the assembly united in singing the Pilgrim's farewell hymn; when the people took an affectionate leave of the ministers present, and one another, by a cordial shaking of hands.

We have now given a brief statement of the facts as they fell under our observation. We must say that considering the numbers present, we never attended a meeting where Christians appeared more solemn, and where every thing was conducted in a more quiet and orderly manner. There was no noise—no shouting—and no disturbance on the part of the spectators. Notwithstanding all the disadvantages under which those labored who first proposed the meeting, and the deep-rooted prejudices which existed in the minds of many against camp meetings, we think an experiment has been made, which goes to show that in the hands of judicious persons, camp meetings may be made the means of extensive good to the church of Christ.

The length of this article precludes any further remarks on this subject at this time. We trust that all real Christians will candidly look at the facts which have been stated, and then act in reference to them, as beings who must be judged according to their deeds in that day, "when God shall judge the secrets of men by Jesus Christ."

#### PUBLIC OPINION RESPECTING THE CLAIMS OF THE INDIANS.

There can be no doubt that an immense majority of men, who would be selected as men of principle, inhabitants of the southern states, are decidedly in favor of the rights of the Indians.

A gentleman of undoubted veracity, who passed through the State of Mississippi last winter, declares that the respectable men of that State viewed the act of their legislature as a wanton and outrageous act of usurpation. In some places it was quite odious, and the members of the legislature felt themselves obliged to apologise for it to their constituents. This

was the case in Natchez, by far the most important place in the state. At a public meeting there, in which a member of the legislature attempted to defend his vote, three or four speeches were made against the course pursued respecting the Indians.

A resident in Mississippi told our informant, that he had recently conversed with ten men separately in succession; and that nine were decidedly opposed to robbing the Indians of their country. The tenth was a very ignorant man. As to the character of this transaction, it is a most daring and abominable act of public robbery,—a robbery of the weak and defenceless,—a robbery, which we, as a nation, had solemnly promised before earth and heaven, that we would not commit.

Is it possible that the people of the United States will sit down quietly under this foul and most humiliating imputation? An imputation which can never be removed, unless it now be prevented from fixing itself upon the national character, and this can be done in no other manner, than by a speedy, public, authoritative acknowledgment of the rights of the Indians. If the people of the United States are awake and alive to their honor and their true interest, such an acknowledgment will take place.—*N. Y. Obs.*

#### MEXICO DEFENDED.

At the late dinner to Mr. Poinsett, Mr. Keating, who has lately returned from Mexico, thus defended the people of that country from the misrepresentations which are commonly made of their character and disposition.

In the last seven years they have established a republican government—they have secured the liberty of the press, which is almost verging into the less dangerous extreme of licentiousness—they have instituted, in some cases at least, the trial by jury—they have acknowledged and exercised to the highest degree the freedom of debate—they have extended very far the rudiments of education—and I speak from close personal observation, when I assert, that there are fewer persons in the city of Mexico who cannot read, than in many, perhaps most, of the largest cities in Europe. There is scarcely an Indian village, perhaps I might say, not one, that I have visited in the course of many thousand miles of travel in that country, where schools are not establishing, or already established; and I happen to know that there is no subject upon which, in the large and powerful states of Mexico, the state authorities have manifested more interest and firmness, than in directing these schools to a useful purpose. *Wheeler Compiler.*

#### OBITUARY.

**DIED**—In this city, on Wednesday last, Mrs. Hannah Bradley, aged 84; on the second inst. Miss Mary Johnson, aged 16, daughter of Mr. Eneas A. Johnson; on the 27 ult. Mary, daughter of Mr. Marcus Merriman, Jr.

At Natchez, on the 3d ult. Hon. Robert H. Adams, Senator elect from Mississippi.

At Southbury, on the 15th ult. Catharine A. daughter of Mr. Anson H. Bray, aged 3 years.

At Plymouth, Mr. Ira Todd, aged 64, formerly of North Haven.

## Poetry.

From the Evangelical Magazine.

## THE BIBLE'S COMPLAINT.

Am I the word of God? Then why,  
O man, so seldom is thine eye  
Upon my pages cast?  
In me behold the only guide  
To which thy steps thou canst confide,  
And yet be safe at last.

Am I the record God has given  
Of Him who left the court of Heaven,  
Thy pardon to procure?  
And canst thou taste one moment's bliss,  
Apart from such a hope as this?  
Or feel one hour secure?

Am I the Spirit's voice, that tells  
Of all His grace and love, who dwells  
Between the Cherubim?  
And wilt thou slight my warnings still?  
And strive thy cup of guilt to fill,  
Till it shall reach the brim?

O turn, at length, from danger's path!  
And kiss the Son, lest in his wrath  
The Father rise and swear,  
That since, in mercy oft addressed,  
Thou still hast scorned his promised rest,  
Thou shalt not enter there!

Know, that in yonder realms above,  
Where fondest sympathy and love  
For erring mortals reign,  
Ten thousand glorious spirits burn  
To celebrate thy first return,  
In loud, ecstatic strain!

And hark! from that abyss of woe,  
Where tears of grief and anguish flow  
Amidst devouring fire,  
What sounds of hopeless wail proclaim  
The terrors of Jehovah's name,  
The fierceness of his ire!

O sinner! hear that doleful cry;  
And learn from sin and self to fly,  
Ere justice lifts her rod,  
List, while thou may'st, to mercy's call,  
For 'tis a fearful thing to fall  
Into the hands of God!

Now, now is the accepted day;  
And shadow-like, it flees away  
On wings of awful speed!  
Take up the cross, and thou art strong,  
Come life, come death!—Reject it long,  
And thou art lost indeed!

## THE PROGRESS OF THE GOSPEL.

"Go, stop it, proud scorner, alas, it is vain!  
You might as well tie up the winds with a chain,  
Or the stars, or the tides, or the ocean control,  
Or fane the vast ices that rivet the pole."

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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## GRAND JURIES.

It is the duty of these bodies to take cognizance, and preventment make, of all nuisances that disturb the peace or endanger the morals or safety of the people. If a rendezvous for gamblers exists, and is informed against, a bill is found; if disease is apprehended from any obstruction in a river, or road, resort is had to the law of the land. Now thousands, and tens of thousands of nuisances exist in this country, called tipping shops, where destruction to soul and body is sold by the quart and gill. What nuisances are greater, or more numerous?—The law protects them, while inferior nuisances are dealt with without mercy. Is this strict and impartial justice? Look to it, legislators and conservators of the peace.—N. Y. *Even.*

*A scoffer's mouth stopped.*—A gentleman travelling in a stage coach, attempted to divert the company by ridiculing the Scriptures: "As to the prophecies," said he, "in particular, they were all written after the events took place. A minister in the coach, who had hitherto been silent, replied, "Sir, I beg leave to mention one particular prophecy as an exception, 2 Pet. iii. 2. 'Knowing this first, that there shall come in the latter days, Scoffers.' Now, Sir, whether the event be not long after the prediction, I leave the company to judge." The mouth of the scorner was stopped.

*The Temperate drinker and the Drunkard.*—In a town blessed with a Temperance Society, a church member for some time held out, and would not give his pledge for total abstinence. He used to say he had a weak stomach—wanted a little, and a little made him feel better. One morning in a store, a poor drunken fellow came up to him and said,—"Uncle B—have you joined the cold water society yet?" No, was the prompt answer. "Well then," says the drunkard, "you and I will shake hands."

The church member soon gave his pledge, and said, conscience often smote him for not doing it before.—Conn. *Obs.*

*How drunkards "clear out."*—A hard drinker was heard to remark that the temperance measures had rendered it so unpopular to drink grog, which soon it might be difficult to obtain, that he believed that he would clear out! He therefore purchased a quart of ardent spirits and two ounces of laudanum, which he put into a pint of the spirits, and drank it. He was thrown into a deep sleep from whence he never awoke!—Gen. of Tem.

Letters received at the Office of the Religious Intelligencer during the week ending August 12th, 1830.

Rev. Edward Allen, John Smith, J. M. Rosbey, Thomas Ogden, A. C. Taft, P. C. Fenn, J. Holbrook, Elmhurst L. Hall, Rev. David Austin, L. Fairchild & Brothers, Silas Hubbard, John G. Stanley, Ambrose Ames.